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THREE  
SERMONS,  
PREACHED AT  
THREE SEVERALL  
*Visitations, at Boston, in the*  
County of Lincolne.

By WILLIAM WORSHIP, D.D.

I. COR. 8. 2. *W*

*If any man thinke that he knoweth any thing, he knoweth  
nothing yet, as he ought to know.*



AT LONDON

Imprinted by FELIX KYNSTON, for  
JOHN PARKER, and are to be sold in Pauls  
Church-yard, at the signe of the three  
Pigeons. 1625.

THE  
SERMONS

PREACHED AT  
THE SEVEN

CHURCHES, &c.

County of Lincoln

By WILLIAM WORSWORTHY, D.D.

LONDON, 1822.

Printed by J. JOHNSON, in Pall-mall.



Impressed by the British Museum

on the 10th of May 1822

at the British Museum





TO THE RIGHT  
HONOURABLE, AND  
RIGHT REVEREND FATHER  
in God, Iohn, Lord Bishop of Lincolne,  
*Lord Keeper of the Great Seale of England,*  
*and one of his Maiesties most Ho-*  
*nourable Priny Coun-*  
*sell.*

**R**ight Reuerend and  
Honorable! These  
three Sermons be-  
ing preached by me,  
in a place (not ob-  
scure) within your  
Diocesse, and One of them by a p-  
poyntment from your Honour, I  
presume to offer (though farre vn-  
worthy) to your learned view; not  
A 2 onely

## The Epistle

onely to testifie my bounden duty, and to congratulate with others (especiallie with the Societie of Saint Iohns in Cambridge) this your present Greatnesse; but also to craue your Honours countenance, and protection, sith in sundry passages of my Discourse, I glance at the Impugners of our Liturgie. Indeed I but incidently touch upon that poynt, both because I am most inured to Practicall Diuinitie; and for that the same argument was but new before handled in the same place, upon the same occasion of meeting, by a worthy Diuine, (a fisher in your Honours Mediterranean) and that with such Moderation, Iudgement, Depth, Exactnesse, as may well alay the flushing heate of the Nouelist,

M. Sander-  
son.

## Dedicatorie.

*Nouelist, and giue full satisfaction  
to euery Ingenuous and sober Chri-  
stian.*

*The GOD of Heauen direct your  
Honour, in your most waighty af-  
fares, and multiply vpon you his  
choycest blessings.*

**Y**our Honours in all  
humble dutie and  
obseruance,

*W. Worship.*



Dedications.

to every ingenious and laborious  
Man.

The God of Heaven direct your  
Honour, in your most worthy at-  
tempts, and multiply upon you his  
choicest blessings.

Your Honours in all  
travels done and  
observance.

W. W. orship.



# THE FIRST SERMON.

AMOS I. I.

*The words of Amos, who was among the Hear-  
men at Tecoah, which hee saw concerning  
Israel.*



**I** was the Excellency of this  
Prophecie, that mooued me  
to choose this Scripture  
thence: which excellency  
will appeare, partly by the  
Testimonie of S. Ierome, and  
partly by the fulnesse and  
sufficiencie of it selfe.

The Testimonie of Saint Ierome, is in his Epistle  
to Pammachius, in these words; *Sine legas, sine  
scribas, sine vigiles, sine dormias, A M O S tibi sem-  
per Buccina in auribus sonet: Whether thou reade, or  
whether thou write, or whether thou wake, or whether  
thou sleepe, let A M O S alwayes sound in thine eares  
like a Trumpet. So that our Prophet is the Trumpet  
of the Law, as the Apostle Paul is the Trumpet of the*  
the

the *Gospell*, so termed by the same *Father* to the same *Pammachius*, but in another *Epistle*.

The *fulnesse* and *sufficiencie* of this *Booke*, is manifested in the diligent survey of the contents. For heere shall we see the *Picture* of a true *Prophet* drawne at life; heere shall we obserue the harsh entertainment of Gods Messengers in the world; heere shall wee behold *Israel* deuided from *Israel*, and the wrath of God smoaking against sinne; heere shall wee finde out the true causes of the ruine and destruction of Kingdomes; heere is plentifull direction for *falth* and *manners*; here is terror, heere is comfort, heere is *Law*, heere is *Gospell*, heere is the calling of the *Gentiles*; heere is *Mercie* and *Iustice* running all along the Tract of this *Prophecie*, like *Ahimaaz* and *Chusi*, but *Mercie* out runnes it; because shee speeds it by the plaine; heere is *Historie*, which workes two miracles, *Calling backe of time*, and *Reuiuing the dead*; heere is *Husbandrie*, heere is *Philosophy*, heere is *Pleiades*, heere is *Orion*, heere is *Vision*, heere is *Prediction*, heere is *Nature*, heere is *Grace*, heere is *Heauen*, heere is every thing.

*Lyra.*

This *Booke* hath two parts; An *Inscription*, and a *Tractate*. The *Inscription* is in the first verse, and containeth three points; The *Nature* of the *Booke*, the *Author* of it, and the *Time* when it was vttred. The *Nature* of the *Booke* is in the very first entrance; The words, that is, the *Sermons*. The *Author* is set soorth by his *Name* and *Condition*; his *Name*, is *Amos*; his *Condition*, is *Past*, or *Present*; *Past*, he was an *Heardman* at *Tecoah*; *Present*, he



he is a *Seer* in *Israel*. The *Time* is in the words following, whereof I am not to speake at this present.

First then for the *Nature* of the *Booke*, it containeth the words, or *Sermons* of *Amos*, which are in number *seuen*. The *first*, in the *first* and *second Chapters*; the *second* in the *third*; the *third* in the *fourth*; the *fourth* in the *fifth* and *sixth*; the *fifth* in the *seuenth*; the *sixth* in the *eighth*; & the *seuenth* in the *ninth*. Where at first is offered to our view, the *speciall Providence* of *God*, in the preservation of these *Sermons* thorow so many ages downe to this present, against the maine enemies of good *Bookes*, *Idolatry*, and *Time*. For is it not miraculous, that we (vpon whom the ends of the world are come) should enioy the writings of so great a *Prophet*, notwithstanding the furie of *Iehoiakin*, the firing of the *Temple*, the *Captiuitie* of the *Iewes*, the outrage of *Antiochus*, the slaughter of the *Ten Persecutions*, and the vnsampled cruelty of those *Burne-Bibles*, the *Papists*, who delight to smother and suppress Gods Word, while they thrust vpon the world the base luggage of their owne *Inventions*. But ascribe we this to the *God of Truth*, who dearely tendereth his *Church*, and will carefully watch ouer that *Holy Booke*, whose beginning is, *In the Beginning*, and whose end, *Amen*. This of the *Nature* of the *Booke*.

The *Author* followeth, who is first described by his *Name*, *Amos*. This *Amos* is not the father of *Isaiab*, (as some haue thought) for this word differs from that in the *Original*, both in the *letters*,

and in the *pronantiation*, and in the *signification*. It signifies, *A people Rent* (saith *Ierome* vpon this place,) so the *Israelites* could not well behold him, without calling to minde the searefulnesse of their reuolt. And heere behold *Gods Mercie*, struiuing with the rebellion of the house of *Israel*. For though they were now growne, in a manner, desperate and incorrigible, yet still hee sends *Prophet* after *Prophet*, to call them to *Repentance*; the *Prophet Iudab*, the *Prophet Abiah*, the *Prophet Iehu*, the *Prophet Eliah*, the *Prophet Elisha*, the *Prophet Michaiab*, the *Prophet Ionah*, the *Prophet Hosea*, and the *Prophet Amos*. And that wee might be the more stirred vp to imbrace this *Prophecie*, hee commendeth the worke by naming the *Author*; *These are the words of Amos*: much like that *Encomiasticall Prohem*, *These be the last words of David*; *David* the sonne of *Ishai* saith, euen the man that was set on high, the *Anointed of the God of Iacob*, and the *sweet Singer of Israel* saith. *Dearely Beloued*, I beseech you let vs search this *Prophecie*; It is a very *Eden*. Here shall you find the *gold of Hauilah* to enrich you; *Bdelium*, and the *Onix stone* to adorne you; pure *Riuers of water*, to coole and comfort you; and *Christ Iesus* (the *Tree of life*) perpetually to refresh you. These are the words of *Amos*, the very *Instrument of God*, whose *Doctrine and Life* (like the two *Cherubins* on the *Mercie seate*) did face each other with mutuall counter-view. These are the words of *Amos*, the *Prophet with the Lyons heart*, who went boldly to *Bethel*, (then a *Bethauen*) and cried out against the

2. Sam. 3. 1.

the *Calues*. These are the words of the *Martyr Amos*, who sealed with his blood what hee delivered with his lippes; so zealous, that his words are thunders; so methodicall, that those places which seeme most incompounded, are exactly digested: like the skilfull *Gardiner*, that delights your eye with variety of knots, and in his *Maze*, shewes you *Order* in *Confusion*; so eloquent, that when *S. Austin* would set before the broad eye of the world Two incomparable *Patternes* of a gracious *Eloquence*, he chose *Paul* for one, and *Amos* for the other: lastly, so full of learning, that (me thinkes) if all *Sciences* were lost, they might bee found in him. This of the *Name* of the *Author*.

De Doct. *Christi*.  
4.7.

His *Condition* followes; and first, that which is *Past*; He was an *Heardman*. O Lord, how wonderfull are thy dealings! thou pickest out a fillic *Neatheard* to incounter the whole Land; the *King* of *Israel*, the *Princes* thereof, the *Priests* thereof, and the *People* of the land. But thus, when he pleaseth, he worketh the greatest marueiles by the weakest Instruments. Thus he deliueis *Israel* from the bondage of *Egypt*, not by mustering vp an *Host* of men, but by making out *Moses*, a simple *Shepherd* of fourescore yeeres of age; vnapt to speake, for he was a *stammerer*; & vnfit to conquer, for hee had no weapon but a *Sheep-hooke* in his hand. That great Prophet *Elisha*, that deuided *Iordan* with *Eliahs* cloake, made iron to swimme, raised vp the dead, wrought a miracle in his graue, was he not taken from the Plow? When our *Sauour Christ* would vanquish the whole

*Exod.* 7.7.

*1. King.* 19. 19.



Luke 5.10.

De verb. Dom.  
Ser. 16.

Pro. 6.16.

world, and subdue the thoughts of men vnto himselfe (the greatest conquest of all other) hee dispatches certaine *Fisher-men* for the purpose: Whereupon Saint *Austen* bringeth him in thus speaking; *Damihisum Piscatorem; Veni tu Pauper, sequere me; Idiota pauper, sequere me: Giue mee this same Fisher-man; Come hither, Poore man, follow thou me; Poore simple fellow, follow thou mee.* To proceed to meanes farre more vnlikely. That little, leane, abiect creature, the *Pismire*, that hath neither flesh, nor blood, nor sinewes, is a notable *Preacher*: Her *Pulpit* is the *Ant-heape*, the *Sluggard* her *Auditor*, and *Repentance* her *Sermon*: And (which is the honour of a *Teacher*) her life is without exception: for as she calls on vs to be prouident, so shee sets vs a *sample* of extraordinary paines, toying all the day, and the night too (say the learned) if it bee full Moone. The prophane man is angrie with God for making the *Pismire*, flandering the poore wretch, and giuing it out, that she is a sorry vermine, and good for nothing but to deuoure come. As sorrie as shee is, she is better than thou: and where thou grudgest her a little meate, which by *Natures* instinct she gathers to saue life withall; I tell thee, shee deserues the finest wheate that growes on roote; yea, the dainties of a *King*, if it were but for this, that shee cries downe such idle loyterers as thy selfe.

I will yet descend lower. Can any thing bee more contemptible than the *feather* of a *Goose*? Yet was it a *Quill* in the hand of *Luther*, that set the *Popes Crowne* awry: In honour of whom, as of the

the *Worthie* of this *Age*, thus writeth *Beza*, both elegantly and pithily:

*Roma orbem domuit, Romam sibi Papa subegit,  
Viribus Illa suis, fraudibus Iste suis:*

*Quanto Iste maior Luthertis, maior & Illa,  
Istum, Illamque uno qui domuit Calamo?*

That is,

*Rome tam'd the world, the Pope tam'd Rome, that Shée  
By force of armes, this He by subtiltie:*

*How much 'boue Him and Her was Luther then,  
That tam'd both Him and Her with one poore Pen?*

To vrge this point yet a litle further. When that curld crew most horribly complotted with one deuillish flash of hellish Gun-powder, to blow vp both *Prince* and *Countrey*, did not the fowle of the *heauen* carry the voyce, and that which hath wings declare the matter? O tell it your children, that *Posterity* may know it, and the children yet vnborne, may stand vp and declare it to their children, and exalt the Name of the liuing God, for this wonderfull, wonderfull deliuerance.

Now the *Reason* why the *Lord* thus worketh by feeble and despicable meanes, is, that his glory may be made knowne, both in his *Power* and *Wisedome*, and that no flesh should reioyce in his presence. No doubt the *Nobles* of *Israel*, being now in their full-blowne pride, did fouly scorne the person of the *Prophet*. What? None but *Amos* to controule vs, the *Prophet* with the high-heeld shooes; and (which is worst of all) a *Neatheard*? What, are we *Kine*? Yes that yee are, euen *Kine* of *Bashan*, fat, and shining, and therefore none so fit as *Amos*;

In Epigram.

Anno 1605.

Eccles. 10. 20.

1. Cor. I. 24, 29.

Amos 4. 1.

for being an *Heardman*, he will keep and tend you, and (which is good for him too) he shall not lose his old office; onely this, his toyle shall bee far greater, for one *Cow* of *Samaria*, will prooue more skittish and vnruely, than all his *Beasts* on the heath at *Tecoah*.

The consideration of this point, is of force to beget in vs an awfull and reuerend regard of Gods Maiestie, as of him that can worke by *weake* meanes, and without meanes; for, *Shall any thing be hard to the Lord?* And withall, it dampeth those carnall *Auditors* that are so nice and squeamish of stomacke, that no *Preacher* can please them, be he not out-bearing and complementall. If *Iohn Baptist* with his garment of *Camels* haire, and his girdle of *skin* about his loynes, should come amongst these out-side *Iudgers*, would hee not (thinke ye) bee held a *Rusticke*? Yes, and *Paul* in his nakednesse would bee thought a *Bedlam*, and *Silvanus* a *Wild-man*. *Amos*, goe backe, we *Britans* wil not entertaine thee: and yet, ô doe not, for thy mournfull complaints, and the thunder of thy woes, may, through Gods goodnesse, awake vs, and saue vs from destruction.

But heere we must steere the helme very warily, that we runne not aground vpon the sand-beds of the *Anabaptists*: For these hypocrites, when they heare that *Amos* was taken from the field, begin presently to leape from the Loom into the Pulpit, and to cry downe *Christian Academies*, like *Julian the Apostata*. But we must know, that this example, and others of like nature, are extraordinary,

Gen. 18. 14.



nary, and doe not binde vs to imitation. Therefore hath the Lord both vnder the Law, and in the Gospel, bin carefull to plant, and maintaine Schooles of learning. There were eight and forty Cities of the *Leuites* that were consecrated to *Di-  
uine studies*. As for *Shiloh*, and *Ierusalem* (the two Eyes of the world) what were they but most famous *Vniuersities*? What should I speake of the Colledge of *Prophets*, at *Ramah*, at *Iericho*, at *Gilgal*, and other places? But the most noble Society of all others was that of the *Twelue Apostles*, and *Se-  
uenty Disciples*, whereof our Saviour was Master. Afterward came *Paul* (the *Doctor of the Gentiles*) whose Schollers were *Sopater*, *Luke*, *Marke*, *Barnabas*, *Silas*, *Caius*, *Timotheus*, *Titus*, *Linus*, *Cres-  
cens*, *Epaphras*, *Archippus*, *Philemon*, *Epaphroditus*, *Artemas*, and others. Wherefore we are bound to magnifie the name of God for the Two most flourishing *Vniuersities* of this land, (our dearest *Nursing-mothers*) by whose tender care the children of God are duly sed in all quarters of the kingdome; and the writings of the *Romish Ad-  
uersary* (containing naught in effect, but calum-  
nies, and sophismes, packed, and fagotted vp to-  
gether) are most clearly confuted.

Now the Place where *Amos* kept kine, was (saith the Text) at *Tecoah*. This *Tecoah* was a little towne, scituate in the Tribe of *Judah*, about sixe miles southward from *Berthlem*, and about twelue miles from *Ierusalem*. And here it may bee de-  
manded what moued the Lord to take him from a towne in *Judah*, and to send him to *Israel*, where  
he

he was out of his owne Orbe, and might seeme to fish in troubled waters? The *Reasons* are chiefly *four*.

- 1 *First*, this was one meanes to humble the lofty
- 2 *Israelites*. *Secondly*, at this time the *Schools* of the
- 3 *Prophets* in *Israel*, were all of them either corrup-
- 4 *ted*, or defaced. *Thirdly*, the true *Prophets* of *Israel* were fled into *Judea*. *Fourthly*, the *Priests* of *Israel* being made of the refuse of the people, were no better then a sort of vnprofitable burdens of the earth. But to returne to *Tecoah*. Wee see that the poorest places doe sometimes yeeld the worthiest *Prophets*. Thus the *Prophet Micah* was borne at *Morasthi*, the *Prophet Nahum* at *Elcon*, the *Prophet Ieremie* at *Anathot*, and the *Messiah* at *Bethlem*, foure obscure villages. But that which I chiefly fasten on, is, that *Holy Prophets* are the honour of the places of their birth, or abode, bee they neuer so homely. It is an euerlasting glory to *Tecoah*, that it brought forth *Amos* the *Prophet* of the Lord. It is the grace of *Stridon* (a sory towne in a rude country) that it yeilded the ancient Father *Ierome*. Little *Hippo* at this day is famous throughout all the *Christian* world, because of great learned *Austen*, who wrote, and preached there forty yeares.

This of the condition of *Amos*, *Past*, He was an *Heardman* at *Tecoah*; now followeth his condition *Present*, he is a *Seer*; The words which he *Saw*. This speech makes shew of a certaine barbarousnesse, and vnlawfulnesse of words, for to *See* words, is as much as to heare colours. But the phrase is current,

*Micah* 1. 1.

*Nahum* 1. 1.

*Ierem.* 1. 1.

*Micah* 5. 2.

rent, and significatiue, and declares that this Prophesie was not of *Amos* owne inuenting, but deliuered vnto him from God by Reuelation. For anciently, the Lord appeared to the Prophets two manner of waies; by Vision, and by Dreames; there being certaine formes, or shapes exhibited either to the eyes of the body or minde, which were as seales to confirme the matter disclosed, and signes, and markes to distinguish them from false, and counterfeite apparitions. Whence it is, that in Scripture, sometimes the Representations themselves, sometimes the Doctrine deliuered, and sometimes the whole Booke is termed by the name of Vision.

*Numb. 12. 6.*

Here then is *Amos* presented to vs in his more flourishing hue, as being aduanced from a blunt country fellow, to the dignity of a Seer (for the Prophets in old time were called Seers.) Where is verified that memorable saying of the Psalmist, *Promotion comes neither from the East, nor from the West, nor from the South* (the warme quarter of the Heauen) but from the Lord. It was the Lord that gaue *Ioseph* in stead of the prison, a throne; in stead of his party-coloured coate, the robes of a Prince; in stead of iron setters about his legs, a chaine of gold about his necke. It was the Lord that made *Gedeon* of a Thresher, a Iudge; *David* of a Shepheard, a King; that raised poore *Mor-dochie* to so high a pitch of dignity, that proude *Haman* his enemy was driuen to waite on him, like a Page, or Lacky. And indeed he hath made a solemne promise that he will Honor those that

*1 Sam. 9. 9.*

*Psal. 75. 6.*

*Gen. 39. 41. Ch.*

*Iudg. 6. 11.*

*Psal. 73. 70.*

*Ester 6. 10, 11.*

*1 Sam. 2. 30.*



Honor him: so that we may build vpon this, that the compendiary way and shortest cut to true preferment is the Feare of God, and not busling, and making a noise, no nor yet Mony (the *Diana* of the world.) How many Malcontents are blasted in their hopes, being plagued with strength of competition, emulations, ieaiousies, feares, delaies, repulses, distractions, and other evils vnauoydably attending Ambition, as bring them in the end to languishment, and death. And now that *Amos* is not as hee was, the Israelites must affoord him reuerence: hee is still the same man, but not the same kinde of man; for now he is the Messenger of the Lord of Hosts, who hath set the stampe of Authority vpon him. How dangerous is that Iewish sent, *Is not this the Carpenters Sonne?* This I hope will giue satisfaction to the children of Wisdome; for others, I will send them ouer to the Image made of *Amasis* washing-rub. This of *Amos* Preferment.

Matth. x3. 55.

Arist. Pol. l. x.

Let vs now briefly scan the Reasons, why this Booke was committed to him by that kinde of Prophetickall instinct, or motion, which is called Vision.

1  
2  
3  
4

The principall Reasons are foure. The Authorizing his doctrine; the Iustifying of his Calling; the Detection of false Prophets; and the Direction of the true. The Authorizing his Doctrine, for the sense of Seeing, as it is most precious, so is it most certaine. The Iustifying of his Calling, for the Lord hath now revealed his Secrets to him, and inabled him to his office. The Detection

on

on of false Prophets, which propheticie lies in the name of God, (but not on Gods name) saying, *I haue dreamed, I haue dreamed.* For the Direction of true Prophets, who are to speake the word Faithfully, for what is the Chaffe to the Wheate? The summe is (Beloued Brethren) that the Minister of the Gospell must bring with him his Vision; that is, he must deliuer nothing but what is grounded vpon the word of God, which was giuen by Inspiration to the Prophets and Apostles. It is not *Ego Dico, Tu Dicis*, that must carry it, but *Sic dicit Dominus*: Not, I say so, or, Thou saiest so, but *Thus saith the Lord*. Therefore is it that the Prophets so oft inculcate, *Thus saith Iehouah*; *Iehouah*, who will surely make good what he promisseth, or threatneth, as hauing Being of Himselfe, and giuing Being to all creatures; in whose Grammar there are no Letters, but *Alpha* and *Omega*; no Nowne but *Bonitas*; no Pronoun but *Ipse*; no Verbe but *Sum*; no Aduerbe but *Nunc*.

Here giue me leaue (nay let me take leaue) to complaine of the Phantasticknesse of this Age. I speake not now of the franticke *Enthusiasts*, who boast themselues in the multitude of their Visions; but of those Opinitive heads at home, who vnjustly disquiet the Church, and that vnder the colour of zeale, and Scripture. Ye Reuerend Worthies, not long since deceased, that sealed the truth of the Gospell with your blood; Ye Golden Pillars of the Reformed Churches, that made and approoued our Liturgie, yea our Litanie: sleepe yee, and rest with God, while the vn-

Ier. 23. 25. 28.

2. Pet. 1. 21.

2. Tim. 3. 16.

thankfull world falls out about you. The Booke of Common Prayer ye left vs, is longsome; It is faultie too, for it would haue vs pray against Thunder in winter; nor is it without a spice of Coniuring, for there is, *In the name of the Father, and of the Son*, in it. Would any one thinke that chiefe Vnder-takers would trifle thus childishly?

But there is one prime Cauill, which I cannot in conscience passe by, and that is, the Lords Prayer must not be repeated. Delicate times! Is it vnlawfull to repeate that Prayer which the Son of God himselfe made, and commanded vs to vse, as the Platforme of all Prayer? A Prayer, that as Salt, seasoneth all our Prayers; so blessed, that the holy Martyr *Cyprian*, with rauishment admires it, and the very Angels of heauen reuerence it. O but to repeate any Prayer at one time, is *Battalogie*; *Battalogie*? What say they then to our Sauiour Christ, who at one time vsed the same Prayer thrice together? *Matth. 26. 44.* Here now they become as mute as fishes. Meane time, while this most Absolute forme of Prayer must haue but single regard, they hold vs bound to heare and approoue their extemporary Prayers, which (for the most part) labour of such impertinencies and *Battalogies*, as greatly abash iudicious Auditors. Well, but there are most, most worthy men, (not without their Vision) which indure not the *Communion Booke*, and will rather bee Silensst then yeeld to it. *Most, most worthy men*? Lo, how their *Aid* begins to creepe in; their Man-worship. *Rather bee Silensst*? So I thinke; for some of



of them get more in one yeere by saying nothing; then others in all their life, by lifting vp their voyce like a Trumper. But the best is, the most of them, after they haue set them downe, and well considered of the matter, doe reuoke their opinion, and conforme; being moued thereto by the preuallence of Truth, and by the guilt of their offence; whereby they haue displeased God, grieved their Prince and State, scandalized the weak, hindered the Current of Religion, and disturbed the Sacred Peace of the Church; giuing iust occasion of reioycing to the Great Sultā of Rome, who to enlarge the borders of his Empire, and to please his Janizaries, (the Ieluites) would with his own hand (with bloody Scimitar) cut off the head of our faire \* *Eirene*.

The next Circumstance to be weighed, is the People against whom the Prophet is sent, and that is *Israel*. The whole posterity of *Jacob* was called *Israel*, vntill the reuolt of the ten Tribes, for then they alone, being the greater number, obtained the name, and the other two Tribes of *Judah* and *Benjamin* (which continued in their obedience to the house of *Dauid*) were termed *Judah*. Our Prophet hath his Warrant granted out against the ten Tribes, which beare also the name of *Jacob*, *Ephraim*, *Ioseph*, *Samaritan*, *Issachar*, *Benjamin*, *Zebulun*, *Issachar*, *Benjamin*. Heere (me thinkes) I see the Prophet *Amos* unfolding his lips, and spreading his hands in the Pulpit; crying out against the bloody sinnes of the *Israelites*, but chiefly against the *Calues*, those two ill-fact Baboones of *Dan* and *Benjamin*. Me

\* An allusion to the most beautiful Christian Virgin, *Ierne*, taken prisoner at the winning of *Constantinople*, whose head the Sauege *Mahomet* tooke off with his owne hand.

thinkes I see the veine in the midst of his forehead, swelling with zeale like a spindle: Me thinkes I see the teares springing from his eyes, and the doubtfull colour coming and going, liuing and dying on his cheeks: Me thinkes I heare him sobbing at the heart, while he threatneth their wofull, but yet deserued destruction. Looke how the reuerend Iudge vpon the Bench, as hee is in pronouncing the sentence of death against the condemned Prisoner, lookes carefully to the Bar, and breakes off his speech with passionate breathings and pauses: so *Amos* heere: The Israelites must die, Justice must haue her course, Mercie will doe no good, yet it grieues his soule to thinke that they must die. This is the lamentable estate of *Israel*; which when I seriously consider, I know not whether I should more reioyce at our present happinesse, or bewaile the desert of our future calamitie. Ah (my Beloued) doe you not remember how many yeeres of Iubile we passed vnder the prosperous reigne of Queene *Elizabeth*, (at whose name, me thinkes, I could weepe for ioy:) Cared she for *Pius Quintus*, or for *Gragory the thirteenth*? what she? Queene *Elizabeth*? Did shee not reforme Religion, establish peace, extinguish rebellion, enrich and fortifie her kingdome, relieue *France*, support *Netherland*, quiet *Ireland*, keepe *Spain* in awe, and astonish the world with the report of her vertues? When *Plinie* (in his Panegyricall Oration) had given *Traian* such excessive praises, as that it seemed nothing could be added, hee thus concludeth the period, *That nothing*

thing greater, or better, could be wished to the Commonwealth, than that the gods would imitate Traian. An vnbounded speech, ( I confesse ) and saouring of impietie; yet notably expressing the vertues of a most excellent Prince. And truly, if wee take Gods for Princes (as we finde the word vsed in the fourescore and second Psalme, the sixth verse, ) me thinkes wee may inoffensiuely desire, that the gods would imitate good Queene *Elizabeth*. Well, shee is gone; and at her death, *England* thorough running all to teares, amid sighes and moanes, should haue lien forlorne, had not presently the most milde and gracious King *James* succeeded her in the Throne, and cheared vp our hearts by an vndoubted hope of the continuance of the Gospel. It was *Constantine the Great* ( borne heere in *Great Britaine* ) that destroyed Paganisme; and it is the High and Mighty Prince, *James*, ( both borne in *Great Britaine* ), and King of *Great Britaine* ) and his Royall Issue, that ( by Gods goodnesse ) shall breake the kall of the heart of Antichristianisme. His Maiesty already hath in Peace, warred, disturbed in silence, hurt more by the Pen, then the Pike, by the Booke, then the Bullet, by the Invention of *Guenberge* Knight, then of *Barbold* the Monke. And, when iust occasion shall be offered, he can fiercely hunt at Sea, with such Hounds as these, The Lyon, the Vnicorne, the Beare, the Bull, the Tigre; wooden Dogs ( I confesse ) but deepe mouth'd, rocking the waues, riuing the aire, and ouer-thundering the thunder.

Now all the time hitherto of the Reigne of these



these two most gracious Princes, how haue wee behaved our selues? Truely like these Israelites. For what sinne did these Israelites commit, that we are free from? They were vnmercifull, so are we; they were notorious Swearers, so are wee; they were Contemnents of the Word, so are wee; they had their Golden Calues (I speake like a foole) so haue wee. The raiging Sinne which thou shrineest vp in thy bosome, is thy Golden Calfe. Brethren, I am afraid of some heauy iudgement, for, partaking in the Sinnes of the Israelites, are wee not like to partake in the punishment? When these Sermons of *Amos* would doe no good, nor the Sermons of *Hosea*, his fellow-Prophet; what followed? Their yong men fell by the sword, their Infants were dasht in pieces, and their Women with child were ript vp. Whose heart doth not shrink at the naming of these Iudgements? yet are they but Flea-bitings to the Taking away of the Gospel.

O *England*, Returne vnto the Lord thy God, for thou hast falne by thine Iniquity. And, Lord, doe thou continue the Arke of the Couenant amongst vs, and to our Posterity for euermore, for Iesus sake; to whom with the Father, and the Holy Ghost, bee all honour and glory, now, and euer.

*Amen.*

**T H E**



# THE SECOND SERMON.

2. TIM. 3. 16.

*All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproofe, for Correction, for Instruction in Righteousnesse.*



His Epistle doth seeme to be written not so much with Inke, as with the bloud of Paul; It is the last Epistle that euer hee wrote; his *Cygnea Cantio*. These are the last words of David, 2. Sam. 23. 1. in the close of the life is the sweetest musicke of all. Me thinkes I see the Apostle with a chaine (somewhat long) about the right arme, tyed to the left arme of his Keeper, and cheerefully thus pronouncing the goodnesse of his cause, *For the Hope of Israel am I bound with this Chaine, Acts 28. 20.* O happy linkes of Iron, which all the Golden chaines of the world may enuy! O sweet and heauenly Epistle (the rather sweet, because it smels of the Prison) O inestimable Iewell, fit for

D

Darius

*Darius Cabinet*, nay for the Arke of God himselfe.

The Scope of the Epistle is to encourage *Timothie* in the course of his Ministry, and this the Apostle does by Insinuation, by Exhortation, by Demonstration, and by Narration, in the first Chapter. By Insinuation, from the Third verse to the Sixt; and that two wayes; the one by intimating to him the dearenesse of his loue; the other, by remembring him of his godly Educatiō. His intire loue shewes it selfe by a double prooffe, by Incessant Prayer for him, and by a longing desire to see him; he remembers him by his Education, by the Blazoning his Armes; he is well defended, specially by the Mothers side; hee is the Sonne of *Ennice*, a very honourable Personage; so honourable, because so religious. His Exhortation is in the Sixth, & Seuenth Verses, and is Elegant, and Effectuall, he would haue him stirre vp the gift that is in him, euē as liue Embers are stirred vp, that lie sleeping vnder the ashes: whereto he annexeth a Motiue from Gods all-inabling grace, signified by the Cerenomie of Imposition of hands, and actually conferred by the operation of Gods Spirite. The Demonstration begins at the Eighth verse, and extends it selfe to the Fifteenth, where the Apostle poynts to himselfe, as an Example of invincible courage, and patience vnder the Crosse, as knowing that he had his *Martiris* made him obely for the Gospells sake; which Gospell (by occasion) he magnifically describes, and so concludes the Demonstration.

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The Narration is begun in the Fifteenth verse, & continues in the Three verses following, and it publishes the flinching of a number of false-hearted *Ephesians*, amongst which, the most shamefull ones were *Phygellus*, and *Hermogenes*, against which, and all the rest that were put to rout, hee opposeth one onely man (as worth Ten Thousand of them) the Constant *Onesiphorus*.

In the whole Second Chapter he reneweth his Incouragement, hartning him afresh to a manly resolution, which he performes, partly by propounding Similitudes, and by Examples partly. The Similitudes are in number Three, and they meane thus much; *Timothy* is a Souldier, a Vraistler, an Husbandman, and must Fight, and Striue, and Labour; but Honour, and a Prize, and the Shoute of the Haruest will follow. The Examples are *Paul*, and *Christ*; the one notable, but with an If; the other Absolute, above all exception. *Christ* hath slaine *Leuiathan* in the Sea, the Dragon in his owne Element, Death in his owne Denne, and *Paul*, through him, is more than a Conquerour; the same will he be to *Timothy*, if he continue himselfe, and goe on (as hee hath begun) in impugning error, propugning the truth, depending vpon the Decree of God, eschewing the lusts of youth, pursuing the gifts of grace, and buckling himselfe close to the faithfull discharge of his dutie.

In the Third Chapter, the Apostle first foretels the State and Condition of the world in the last age thereof, to the Tenth verse, and then pre-

scribes a Remedie against the Contagion thereof in the context following. The State of the world in the last age thereof is Perilous, but Vnprosperous; Perilous, because pesterd with sinners, and those notorious ones in both Sexes; Vnprosperous, for their Madnesse shall bee euident to all men. The Remedie prescribed against this Contagion, is for *Timothy* to keepe himselfe close to the holy Scriptures, which hee hath learned of a childe, and which are able to make him wise vnto saluation: for, *All Scripture is giuen by Inspiration of God, and is profitable for Doctrine, for Reproofe, and the rest.* And thus, at last, haue I vsiherd you to this Text.

A Text (as the learned obserue) of singular eminency, Commending highly the Scripture from the Authority and Sufficiency thereof. The Authority is Sacred, it is Inspired of God; The Sufficiency is Full and Absolute, which he proues by Induction of Parts, on this wise: It is profitable for Doctrine, and Reproofe (which are points *Noeticall*) and for Correction, and Instruction in Righteousnes (which are Practicall poynts) and therefore it is fully Sufficient. For whereas some adde Consolation hereunto it is needlesse, for it appertaines to the \* Fourth head. And thus much of the Disposition of this Text, wherein is contained a World of matter, but I must shew you onely the Map thereof.

Concerning the Commendation of Scripture from the Authority of it, it is implied in these words, *All Scripture is giuen by Inspiration of God.*  
By

\* See Perkins  
Prophetica.

By Scripture, is meant the written Word; for though the Church was neuer without the Word; yet was it about two thousand yecres without Scripture: all which time God made himselfe knowne, either singularly, by Reuelations, Oracles, Visions, Dreames; or commonly by Tradition of Doctrine from hand to hand, since when, by a more excellent maner he hath declared himselfe by Scripture, which is not so subiect to Depravation, as Tradition. By *All Scripture*, is meant the whole body of Canonieall Scripture then extant, that is, *The Old Testament*, and some parts of the *New*, as, The Gospell of Saint *Matthew*, *Marke*, *Luke*, and all the Epistles of *Paul*; for this to *Timothie* was the last. Not that these latter Bookes were properly an Addition to the substance of the former Canon, but rather an Explication of it; which doth not prooue that the former Canon was not perfect, but that that which was then was more perfect.

Touching the giuing of Scripture by Inspiration, it imports that the Author of it is God, the Inditer the Spirit of God, and that the Prophets and Apostles were but his *Amanuenses*, or Secretaries, to whom hee did dictate what hee would haue expressed, guiding their hearts, hands, and pennies, by an extraordinary providence, in all the parts and parcels thereof.

These words thus expounded, and this foundation laid, wee will first (God assisting vs) determine a waighty Question, and afterwards come to Obseruation. The Question is this; *How wee*



may certainly know, that *Canonick Scripture* is inspired of God? The Answer is, by two speciall Arguments; the first whereof is Internall, and fetcht from the Nature of the Bookes themselves: the second Extremall, & drawne from Testimony. The Reason, taken from the nature of the Books, is their Purity, Maiesty, Power. Their Puritie; for all other writings, as they haue some solid substance, so haue they some drosse and matter Heterogeneous; But the words of the Lord are pure words, euen as siluer often fined, *Psalm. 12. 6.* Now for the Maiesty of the Word, how plainly appears it in all the passages of the Bible, euen in the writings of *Ieremie, Amos, Zacharie*, who of all other Prophets, write most bluntly? *Saint Iohns* first Epistle, to a carnall eye; how simple is it, and what a Crambe yeelds it? yet behold with what a Maiestie it begins; *That which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the Word of Life.* A very Thunder-clap from heauen, against *Ebion, Cerinthus*, and their followers. How poore and contemptible is the Object of the Epistle to *Philemon*? It is about a seruant that was runne away from his Master; Yet how the Apostle soares like an Eagle into the cloudes, yea like an Angel into the heauens! The damnable Atheist gives out, that the Scripture is but a Deuice of Politikes; but let the forlorne creature reade the 27. and 28. Chapters of *Deuteronomie*, if he dare; he shall finde such a Maiestie in them, and such a volley of Curses giuen him,

him, as will make him fall into a cold trembling Palsie with *Belshazzar*, vnlesse he be worse than the Deuils of hell, who quake and shudder at such threats, as the Apostle *Iames* testifies, 2. 19. Thirdly, the Power of the Word euinceth the truth of Diuine Inspiration, for it *conuerteth the soule*, Psal. 19. 7. Can the Booke of Creatures, (that beauteous frame of Heauen and Earth, that lies so open to the eye) or the Booke of Conscience, (that lies so close within the ribbes) conuert the soule? They cannot; though both of them be the Bookes of God, and a kinde of Scripture, or Sculpture.

The Argument to prooue Scripture to bee Inspired of God, which is drawne from Testimony, is first of the Church, and then of the Spirit of God. The voyce of the Church (the Spouse of Christ) is of great auaille to prepare the heart, and to mooue it to belecue, according to that of *Augustine*; *I had not beleued the Gospell, except the Authority of the Church had mooued me*. Howbeit the Church is founded vpon the Doctrine of the Prophets and Apostles, and not the Doctrine of the Prophets and Apostles vpon the Church, Ephes. 2. 20. And although the Church haue great and ample Priuiledges, as to be the Witnesse and keeper of Scripture, to be the Iudge and Discerner of it from counterfeite writings, to diuulge and publish it to the world, and lastly, to Expound and Interpret it: yet doth not the Canon of the Scripture depend vpon her determination, no more than the nature of the Diamond doth vpon the skill of the Lapidarie; who, though hee can  
discerne

discerne it to bee a right Diamond, and not a glasse or Saphire; yet doth hee not make a Diamond a Diamond, no nor *Quoad Nos*, but onely declares it so to be, by the lustre, and invincible hardnesse of it, and so we more easily beleue it.

The last Testimonie and Argument (without which all the other are vneffectual) is the Testimonie of the Spirit of God; *It is the Spirit that beares witnesse, for the Spirit is Truth*, 1. *Iohn* 5. 6. The Spirit that giues the Word to vs, giues vs to the Word. And thus much of this waightie Question; come we now to Obseruation.

And first I note, that it is not safe to hold that the Pen-men of Scripture haue any way failed in their memorie, or otherwise; for this were to touch the Spirit of God himselfe who Inspired it. Wherefore in the 27. of *Matthew*, and the 9. where *Ieremie* seemes to be put for *Zacharie*; and in the 7. of the *Acts* and the 16. where *Abraham* seemes to bee put for *Iacob*, it is nothing safe to note them for *Errata*, either through the mistaking of the Scribes or Relaters, or through the vnheedinesse of the Transcribers, (for this seemes to inferre a sleepe Prouidence;) but rather wee are (with *Iunius*) to maintaine the *Originall*, and either to cleare the truth of it by some fit interpretation, or else to giue God the glory, by confessing our owne Ignorance.

Secondly, I obserue, that there was neuer any one who was consecrated by God to bee a Pen-man of Canonickall Scripture, that prooued a Cast-away; for they were Inspired by the Sanctifying



fyng Spirit of God: Wherefore the Apostle *Peter* calls them *Holy men*, *2. Pet. 1. 21*. And our Saviour affirms plainly, that all the Prophets are in the Kingdome of Heauen, *Luke 13. 28*. Wherefore for the Romanists to determine positively of *Salomons* being in hell, is palpable vcharitable-nesse, vnlesse they meane to intreate their present *Gregorius Magnus* to fetch him out thence (like another *Traian*) with the worth and seruencie of his prayers.

Thirdly, heere appears the Preciousnesse of the Bible; It is Gods Booke, giuen by Inspiration; It is Gods Epistle sent vnto his Church. Take heed then thy house be not without a Bible; It is the Arke of God, which will blesse thee and thine, if thou be an *Obed-Edom*; It is the Rich mans Artillery, and the Poore mans Plate. What? No Salt in the house? No Salt on the Table? The Word of God is Salt, *Matth. 5. 13*. And, if it fall to thee-ward, it is good; if from thee, ominous. If thou say thou art Poore, and not able to buy thee one, once in thy life strayne thy selfe; I had almost said, *Sell thy Cow*; thou canst not want Milke, so long as thou hast the Word of God, *1. Pet. 2. 2*.

Fourthly, behold the barbarous cruelty of the Church of *Rome*: a Mother? a Step-mother at the best; for she lockes vp the Scripture Inspired by God himselfe, from her children; even in her wings is found the blood of the soules of the poore Innocents.

Fifthly, heere is a notable Direction for the

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vnder.

understanding of Scripture; it is Indited by the Spirit, and must be Interpreted by the Spirit: *The naturall man perceiues not the things of the Spirit of God, for they are foolishnesse vnto him, neither can he know them, because they are spirituallly discerned, but hee that is spirituall discerneth all things, 1. Cor. 2. 14.* Spake thou as many tongues as *Ioseph Scaliger*; wert thou a Walking Librarie, a Monopolist of all Learning; yet vnlesse thou be indued with the Spirit of God, thou shalt neuer see the wonders of his Law; and when in thy most elaborate Sermons, thou shewest the vtmost of thy Learning, and buildest, as it were, Pyramides of wit, thou mayest get thee a fame, but neuer Glory. And thus much of the first Generall Part, which is, *The Encomium of Scripture from Diuine Authority.*

The second followeth, and it contains the full sufficiencie or Perfection of Scripture, which is prooued by Induction of Parts; whereof, ere I come to speake distinctly, I will premise this memorable Position (which is the pith and substance of this Text) that *The Scriptures alone are abundantly sufficient to saluation, whether wee regard Doctrines of Faith, or Manners.* Whence followes, that vnwritten Traditions (howsoeuer tendred vs vnder the specious titles of Diuine, Apostolicall, Ecclesiasticall) if they bee thrust vpon vs as equiualent to Gods Word, and as necessary to saluation, are abominations. Wherefore the Apostle accurseth the Angels themselues, and that deliberately (for hee repeates the Anathema) if in the cause

cause of Iustification, they shall preach any other thing, not onely contrary, but beside that which he taught the *Galatians*. And indeed, seeing the Lord hath himselfe precisely set downe the forme of our Obedience, the fault appeareth greater to doe what we are not, than not to doe what wee are commanded; In this, wee seeme to charge the Word of God with hardnesse onely, in that, with foolishnesse; in this, wee shew our impotencie to the performance of his Will, in that, our impudence in the controuling of his Wisedome. But this must be heedily obserued, that this is meant only of Doctrines of Saluation, and not of points of a middle nature; in those, hee that is not with God, is against him; in these, he that is not against him, is with him.

And now to the Induction, which is this; the Scripture is profitable, for *Doctrine*, for *Reproofe*, for *Correction*, for *Instruction in Righteousnesse*; (in which foure Heads are contained all things needfull to saluation) therefore it is fully sufficient. Heere might I fairely launch forth, and with a prosperous gale of Gods Spirit, set vp saile, and away, into an Ocean of matter (for in these foure words is comprized the whole Bible) but I must remember the Time.

First then, the Scripture is profitable for *Doctrine*, that is, for *Doctrine of Faith*, so that whatsoever is to be beleegued to saluation, is there perspicuously set downe; for as by darke places God wipes away fastidiousnesse: so by plaine and open places hee provides against famine, as *Augu-*



fine excellently noteth in his second Booke of Christian doctrine.

The poynts of Faith concerne God, and Our selues; for God, hee thus magnifically describes himselfe in the 34. of Exodus, the 6. verse. *The Lord, The Lord, God, mercifull, and gracious, slow to anger, and abundant in goodnesse, and true, reseruing mercy for thousands, forgiving iniquity and transgression, and finnes, and not making the guilty innocent, visiting the iniquity of the Fathers upon the children, and upon childrens children, unto the third, and fourth generation.* Here God describes himselfe by his Names, *Iehouah, Iehouah, El*, (where, as I take it, is shadowed the Trinity) and by his Attributes of Goodnesse, Mercy, Truth, Iustice. *Iehouah* (here repeated) is a Glorious, and fearefull Name, Deut. 28. 58. and declares the Eternity, and Self-Essence of God: *El* signifies his strength: his Mercy is abundant, boundlesse, infinite, for he dwells vpon it; his Iustice comes in late, but is seuerer, and terrible.

The poynt of Faith concerning Our selues, is set downe in Scripture by a foure-fold estate, or condition; the first of Innocency, the second of Sinne, the third of Grace, and the fourth of Glory. In the estate of Innocency, *Adam* had Originall Iustice, which was Light in his minde, by which he knew God, and his will; an Inscription of Gods Law in his heart; whereby he inclined to his Obedience, and the Rectitude of the whole man, by which the Spirit was obedient to God, the Soule to the Spirit, and the body to the Soule.

Soule. In the Estate of sinne, the Image of God is wholly defaced, but for certaine common Notions, and Impressions, which God hath left to make vs inexcusable. No sooner sprouting in the life of Nature, but smitten with the venome of Spirituall infection. If thou wilt see thy selfe in a true glasse, then goe to the third to the *Romans*, from the thirteenth verse to the eighteenth; Thy throate is an Open Sepulcher, thou vseth thy tongue to deceit, the Poyson of Aspes is vnder thy lippes, thy mouth is full of cursing, and bitterness, thy feete are swift to shed blood, Destruction, and calamity are in thy waies; the way of Peace thou hast not knowne, and the feare of God is not before thine eyes: that is, (to give thee the plaine summe of all) thou art nothing but Rottenesse, and Stinch, and Poyson, a very Blood-bole, without all goodnesse, and feare of God. *Master, is it I?* saies each of the Apostles; so yee; Is it I, hee meanes? what I? yes Thou, Thou in the seate there, and I here in the Pulpit, and all men euery where while they are in their Pure (or rather impure) Naturalls.

In the estate of Grace, we are washed, sanctified, Iustified, in the name of the Lord Iesus, and by the Spirit of our God, 1. Cor. 6. 11. In the Estate of Glory, wee shall see God face to face, in whose presence is fulnesse of Ioy, at whose right hand there are pleasures for euermore, 1. Cor. 13. 12. Psalm. 16. 11.

Thus ye see how the Scripture is profitable for Doctrine. Wherefore (Beloued Brethren) (I

speake to you of mine own Trade) I beseech you studie the holy Scriptures day and night ; cate them with *Ezekiel*, and forget not Meditation (the Cud of the Soule.) To the Law, and to the Testimonie. If you speake not according to this word, it is because there is no light in you, *Esay* 8. 20. It is the Scripture onely that affordeth luculent Doctrine of Faith ; lay your Foundation thence. The good Foundation is *Iesus Christ*, *1 Cor.* 3. 11. O *Timotheus*, keepe that which is committed vnto thee ; thou hast receiued Gold, deliuer Gold. Remember thou art a Spirituall *Bezaleel*, and must worke in the precious gemmes of Scripture ; and so teach the people, *Vt cum dicas noue, non dicas noua*. For, is this a time to trouble the Church, and to call for the *Seignorie* ? Which if it suite not ill with a Popular estate, cannot choose but be dangerous to a Monarchicall gouernment. I pray God the whole Land rue not the indiscreet Zeale of some Brethren.

Secondly, the Scripture is profitable for Re-proofe, that is, for Confutatiō of Error, especially of Heresie, which is an Error in the Foundation, taught, and defended with obstinacy, *Tit.* 3. 11. These Hereticks must we affront with the Zeale of *Paul* against *Elimas*, *Acts* 13. 10. for Heresie is a Master-pocke that eates our the eie of the soule ; a Plague that strikes at the heart, and spreads abroad contagiously ; a common Scarre-fire to the quenching whereof all the learned Fathers of the world were woont to runne in a fright, and to call a generall Councell, as knowing Heresie to be



be farre more dangerous than vice, (though enormous) which one ciuill Magistrate alone may either extinguish or suppress. The Instrument wherewith we are to confute Error, is Scripture; which alone is sufficient, though being sufficient, it be not alone, but be sometimes accompanied with Fathers, and Councells. Our Sauour Christ confuted the Sadduces by Scripture, *Matth. 22. 32.* and *S. Paul* shakes off the false apostles with Scripture, *Gal. 3. 10.*; and *S. Austin* (that beares away the Garland from all the Fathers) in his Disputations against *Petilian*, and in all his Controuersies, appeales to Scripture: *Yea let God be true, and every man a lyer, Rom. 3. 4.*

The Church of Rome refells our Heresies (that is our Truths) with Traditions, spurious Authors, their Darling Councell of *Trent*, the curses of *Shimei*, the raylings of *Rabsakey*, the Pouder-Arguments of *Barthold*, and with lying Myracles, such as that which *Erasmus* recounts of the Crabbes, which walkt vp and downe the graues in the Churchyard, at Midnight, with litle Wax-Candles sticking to their sides. But where's the Scripture all this while? No, the Flie of *Rome* indures not the *Opobalsamum* of Scripture. And thus the Scripture is profitable for Reproofe.

Thirdly, it is profitable for Correction of vice, as onely knowing the Nature of it. For though all Nations doe feeble the heavy burden of Sinne; yet onely the Church of God doth truly teach what Sinne is. *Alexander* perceiues that the killing of *Clytus* was a shamefull fact, and is sorie because

cause hee did it against the iudgement of Nature; but he grieues not that hee hath offended God; hee grieues not that hee is guilty before God.

The Sinnes to be reprehended are either on the Right hand, or on the Left, *Deut. 28. 14.* A Sinne on the Right hand is, when a man is Too Iust, according to that in the 7. of *Ecclesiastes*, the 18. Verse (and in some Bookes the 16.) *Be not thou Righteous ouermuch*: Not that there can be an Excesse in vertue, it being the Measure, not the thing Measured, and, whose Augmentation is the Completion of it; but for that oft-times those actions are exorbitant, and therfore reprooueable, which carry with them the glosse, and verdure of goodnesse, as seeming to proceed from a singuler zeale, and deuotion. Or thus; there is no danger at all in the Quantitie of goodnesse, but in the Quality of the action, which wanting the true Correctiue, hath in it some nature of venome, & malignity, & some effects of that venome, as ventosity, or swelling. Thus the Man that refused to strike the Prophet when the Prophet charged him by commandement from the Lord, was Too Iust; and *Timothy* in his immoderate fasting, was Too Iust; and the *Corinthians* in their rigid dealing with the penitent Incestuous man, were Too Iust, saith *M<sup>r</sup>. Cartwright* vpon the fore-cited place of *Ecclesiastes*. And why might he not speake in the Dialect of the Holy Ghost? And yet I (when being \* last called to this place, I spake against this

Plurisie

*Mensura non  
Res Mensurata*

1 Kings 20. 35,  
36.

1 Tim. 5. 23.

2 Cor. 2. 7.—

\* This Excepti-  
on was taken at  
a Sermon, not  
published, whose  
Text was, Ec-  
cles. 7. 18. Be not  
thou Iust ouer-  
much.

Plurisie of Righteousnesse, the Symptomes whereof were Spirituall Pride, and Ouer-rigorousnesse in Censuring others) opening a veine as gently as I could, and giuing a Dose in the words which ye haue heard, I (I say) was goared in my name as a publisher of false and licentious Doctrine : Now, if I haue euill spoken, then, yee that are learned, beare witnessse of the Euill ; but, if I haue Well spoken, then why was I thus vniustly smitten?

The Sinnes on the Left hand to be Corrected, are such as haue not a shew of vertue, but are manifestly euill, as the Apostle testifies, *Gal. 5. 19.* such sinnes as are rife and common in the world, that are called the workes of the Flesh, & are mustered vp in the same place; namely, Adultery, Fornication, Vncleanenesse, Wantonnesse, (gallant and plumed Sinnes, marching in the fore-ward) and Idolatry, Witchcraft, Hatred, Debate, Emulations, Wrath, Contentions, Seditions, Heresies, Enuie, Murthers, (fierce and desperate Sinnes, clustering in the Middle-ward) and Drunkennesse, and Gluttonie, (heauie Sinnes, that come staggering, and puffing in the Reare.) These are the Sonnes of *Anak*, which we poore Ministers (we Grashoppers) are to cope with; they are terrible to look vpon, but in the name of our God wee will destroy them.

But in all this Bill, where finde you Couetousnesse, which yet one would thinke, should be Leader of the Armie? It is not heere in ex-



presse words, and therefore the Apostle warily addeth, and such like: As if Couetousnesse (like a *Iudas* with his Bagge) were comming at hand with another Band of men, euen with the Pretorian Cohort, & with the Officers of the High Priests, and Pharises, ready to surprize our Saviour.

*Iudges 7. 18.*

Come then (ye Sonnes of *Leui*, yee Men of God, ye good Souldiers of Iesus Christ) let vs cast our selues into wings, and Squadrons, and manfully fight the battels of the Lord of Hosts. Let vs brandish our Sword (I meane the Sword of the Spirit) in the very faces of our enemies; *For the Lord, and for Gideon*. O, where is *Eliab*, where is *Latimer*! Shall wee plow deepe furrowes vpon the backes of the poore, while wee shamefully bauke the great ones? Shall we batter the little theeues, and flatter the great theeues? (for he is a good theefe now, that will take but Tenne in the Hundred.) But soft; it's good sleeping in a whole skin. Good sleeping in a whole skin? How then did *S. Paul*, who bare in his body the marks of the Lord Iesus? *Gal. 6. 17.* And how did the Apostle *Bartholomew*, that was slayed quicke for the profession of the Gospell? He neuer slept so well in all his life, as when his skinne was pulde ouer his eares. And thus the Scripture is profitable for Correction.

Lastly, it is profitable for Instruction in Righteousnesse, that is, to informe a man how to practise the duties of Christianity, whether in the Family, Church, or Common wealth: (and vnder

under this Head, as is noted before, is contained Consolation, or affixed to it as a Labell.) This Righteousnesse consists of three especiall parts; Prayer, Repentance, and Workes of Mercy. The Scripture instructs vs to Pray, when it sets before our eyes the Plat-forme of Prayer, *The Lords Prayer*, which is the most excellent one in the world, and that in sundry respects. First, in regard of the Authority of it, for it was immediately taught by the Sonne of God himselte. Secondly, in regard of the Breuitie; for all the Angels of Heauen are not able to couch (without crumpling) so much matter in so few words. Thirdly, in regard of Perfection, for it is The Breuiarie of the Gospell. Fourthly, in regard of Order, for it is vnspeakably exact, imitating none, and inimitable by any. Fifthly, in regard of Efficacie, for (as *Cyprian* saith) how much the sooner shall wee obtaine what wee desire of God the Father, when we pray not onely in the Name, but in the Words of his Sonne? And sixthly, in regard of Necessitie, for wee are expressely commanded to vse it. Thus the Scripture instructeth vs to Pray.

Bellarm.

Wherefore (my Brethren, and fellow-Labourers in Christ Iesus) I beseech you let vs rouze vp our selues and our people, to this heavenly exercise of Prayer. Prayer is a great worker of Miracles. It makes the Earth to leaue her resting, the water to leaue her running, the brazen ayre to dissolve into showres, the fire to come downward, contrary to it nature, the Sunne to stand still in

the midst of heaven, yea, Him that made the Sun (with reuerence be it spoken, to yeeld to it; Let me alone, *Exod. 32. 10.* Good *Moses*, hold vp thy hand, and pray; *Aaron* and *Hur*, stay his hands, that they may be steadie, that so *Israel* may preuaile, and *Amalek* may be discomfited. Let euery one, vpon whom Gods Name is called, call vpon Gods Name, and send vp the Incense of his sighes to heauen, in his Closet alone, where none but God and Angels see him, and in the House of Prayer, where there is a Diapason of hearts and voyces. If there bee any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercy, then pray for the continuance of the Golden Candlestick amongst vs, for our iniquities are vnmeasurable, and our sinnes are growne vp into heauen.

The second part of Righteousnesse, is Repentance, whose name (in the New Testament) imports an After-wit, or After-sorrow. It is a speciall Grace of God, and hath for the parts thereof, Contrition, Confession, and Conuerſion. Contrition smites the heart with an iron rod; thus *Dauids* heart smote him after he had numbred the people, *2 Sam. 24. 10.* Confession rips vp and ransacks the soule, shaming a mans selfe, that the Name of God may be glorified, *Dan. 9. 8.* Conuerſion is the soule of Repentance, and casts a man quite into another mould, as if hee were not the same man: for where before he was of a Wooluish nature, now the Lambe may dwell by him; where he was a Leopard, now will hee lie downe with



with the Kid; where he was a Lyon, now he will eate straw like the Bullocke; where all the world could not rule him, now a little Child may leade him; where hee was a Beare, now he is meeke and domesticall; where he was an Aspe and a Cockatrice, now the sucking Child may play vpon his hole, *Isa. 11. 6.* Thus the Scripture instructs vs in Repentance.

Repentance then (beloued Brethren) must be the matter of our Sermons, as it was of *Iohn Baptists*, *Matth. 3. 2.* and of Christs, *Matth. 4. 17.* and of the Apostles, *Luke 24. 47.* Repentance (I say) the Key of Heauen; which Remission of sinnes euer followes at the heeles. O where is Repentance, whether is shee gone? Hath shee taken the wings of the Dove, and flowne into some better clymate? Where is the palish looke, the weeping eye, the clasped hands, and the sobbing heart? O the multitude of soules that perish for want of Repentance, that thought to haue repented, but repented not of that thought, dreaming of many yeeres, and neuer regarding the Houre-Glasse of mans life.

The third part of Righteousnesse, is, workes of Mercy. This our Saviour commands, *Luke. 12. 33. Sell that ye haue, and make you bagges that waxe new.* Teaching, that to empty the bagge to a poore Christian is the next way to be truly rich, and to possesse an eternall and growing treasure. If thou aske, What thou must giue? I answer, That which is iustly gotten, *Micah 6. 8.* If, How much? According to, and sometimes aboue thy abilitie,

abilitie, 2. Cor. 8. 31. To whom? To all, but chiefly to them of the household of Faith, Gal. 6. 10. If How? Cheerfully, 2. Cor. 9. If When? Now, not to morrow, Prou. 3. 28. Thus the Scripture instructs vs in the Workes of Mercie.

Heere I cannot choose but take vp a complaint against the hardnesse and vnmercifulnesse of these times, that restraine the poore of their desire, and cause the eyes of the widdow to faile, that lift vp the hand against the fatherlesse, and say vnto the wedge of Gold, *Thou art my confidence*. There is a certaine *Brasilian* in the land (I dare not call him *Canniball*) a certaine Man-eater tho, in the Land, yea in the Towne; and hee goes unrestrained, and dare keepe company with the Foynes and the Budes; they call him, Couetousnesse, a truculent Tyrant, whose very mercies are cruell. I make no doubt but God hath much people in this little *Corinth*, and therefore strike I so earnestly at this Roote of all Euill, that their number may be increased. But to leaue this Sauage, and to come home to this present Auditorie.

Brethren, I beseech you, let me intreate you to goe to Heauen: The way to Heauen, is Mercy: *Blessed are the mercifull, for they shall obtaine mercy*. If in stead of Executors ye haue beene Executioners to Orphans; if yee haue imbezelled Deeds, conueyed away Jewels, wrung house and land out of the hand of the Borrower, and taken away the garment of the poore; Restore with *Zachee*, or looke not for Saluation with *Zachee*. If ye haue a long time, contrary to Gods expresse Word, and  
the

the Law of Nature, muzzled the mouth of the Oxe that treadeth out the corne; now at last vn-muzzle him, and let him take vp whole mouthfulls; nay, let him goe to the Mow; It is His. If this idle *Iffachar*, that coucheth downe betweene two burdens, lay his lippes on the thistle; what matter? for I speake of the weary Oxe that treads the surest.

Remember to lend your neighbour in distresse; ye may saue his estate, and peradventure, his life: to lend, is the note of a Mercifull man, and intailes a blessing to his posteritie, Psal. 37.26. Remember the morsels of *Iob*, and the garments of *Dorcas*, that the bowels of the hungrie may bee refreshed with foode, and that the loynes of the starued may blesse you, because yee haue warmed them with the fleece of your Sheepe. Remember the poore Students in the Vniuersities, that want Bookes and Meanes: and beware that thou forsake not the Leuite, so long as thou liuest vpon the earth, Deut. 12.19. O Iron Age, when Learning is praised, and goeth naked! when *Catarrhus*, and *Paupertas* (Rheume and Pouertie) are the chiefe parts of the Schollers Scutcheon. But thus it was with *Peter*; for in the third of the Acts the sixth verse, hee had not a Pennie in his Purse: And thus it was with great learned *Paul*, 1. Cor. 11. 27. for in chilling cold, hee had not cloathes so much as to couer his skinne. Well, the time will come, when Christ himselfe will welcome the Righteous, with *Come yee blessed*, and commend and Crowne them before men

1. Cor. 9. 9.



men and Angels, for their bountie extended to  
 the necessitie of the Saints : and euen to this  
 our blessed Sauour, together with the  
 Father and the Holy Ghost, bee  
 all honour and glory,  
 now and euer.

*Amen.*

**THE**



# THE THIRD SERMON.

2. S A M. 12. 13.

*Then David said unto Nathan, I haue sinned against  
the Lord.*

**I**N the perusall of the former Chapter, we may say with griefe of *David*, as *David* once of *Abner*, 2. Sam. 3. 38. Know ye not that there is a Prince, and a great man false this day in *Israel*. That *David*, that plaied with Lions as with Kiddes, and with Beares, as with Lambes; that slew a Giant when he was young, and tooke away the rebuke of the people; that *David*, in whose praise the Women of *Israel* sang this Antheme, *Saul hath slaine his Thousand, and David his Ten thousand*; He, He is false, and foyled by his owne Concupiscence. And (which is worse) he is insensible of his miserie. But God, who is Rich in mercy, and vnchangeable in his loue, will not leave him thus, and therefore, in this chapter, he sends out *Nathan*

1. Sam. 18. 7.

August. in Enar.  
in Psal. 51.

than to incounter him; a Prophet to a Prophet; a Physitian to a Physitian; which taske he performs with a singular Boldnesse, & Prudence. His Boldnesse will appeare, if wee consider the Personage with whom he is to deale, the Time, the Errand. The Personage is a King, whose wrath is as the Messengers of Death, *Prou. 16. 14.* The Time was, when he was in the possession of his new Wife; when all was husht, and the storme blowne ouer. His Errand was to reprove him for his two mighty sinnes against the Sixth and Seuenth Commandements. His Prudence shewes it selfe in the Place and Manner of his Reproofe: In the Place, which is iudg'd to be Secrer, and Retyred; not in the open street, nor in the base Court, nor in the Hall: In the Manner, for he sets not vnreuerently vpon him, with *Hem Adulter, Homicida, Latro!* Out vpon thee, thou Adulterer, thou Murtherer, thou Theefe! (for this were the stile of a barking *Shemei*;) But he deliuers his message in a Parable, artificially carrying his Sword vnseene, and vndrawne, vntill watching his time, and taking the hint, that *David* vnawares pronounces the sentence of Death against himselfe, and then he strikes at the Impostume, and lets out the corruption. The Summe of all may be wrapt vp in this Syllogisme.

*Who soeuer having exceeding many Sheepe, of his owne, does take the poore mans onely Lambe, shall surely die.*

*But David having exceeding many Sheepe (ma-*



my Wines) of his own, hath taken away from a poore man (Vriah) his onely Lambe, (his Wife) his Ewe-Lambe, his Gade-Lambe, that ease of his owne morsell, dranke of his owne cup, and lay in his bosome: Therefore,

DAVID must surely die.

The Maior is made by *David* in the fifth verse: the Minor by *Nathan* in the Seuenth verse: the conclusion by Conscience in this 13. verse.

The words consist of two parts; the Meanes of *Dauids* Repentance, and the Repentance it selfe. The Meanes is *Nathans* Sermon, in these words, *Then David said vnto Nathan*, that is, After the Prophet *Nathan* had propounded the Parable, accommodated it to the mater in hand, aggrauated the crime, vnfolded the cause of it, and added dreadfull threatnings thereto, then he Repents, not before. The Repentance it selfe is in these words, *I haue sinned against the Lord*; where come to be considered the Contrition, & the Confession of *David*. In the Contrition wee will scanne the Deepenesse, and the Moderation of his sorrow. In his Confession, the Sincerenesse, and the Declaration of it. Of these (as the Lord shall assist vs) in their order. And first, of the meanes of *Dauids* Repentance, namely, *Nathans* Sermon.

The Obseruation is, that *The most powerfull of all Gods Ordinances to the begetting of repentance, is, the Preaching of the Word*. King *David* had foure Monitors before this; *The law of Nature*, written in his heart; *The Booke of God* laid open before him;

him; His Conscience, that now and then pricked him within; and That *stinging speech of Vriah*, 2.Sam.11.11. *The Arke, and Israel, and Iudah, abide in Tents, and shall I then goe into mine house to eate and drinke?* And yet none of these alone, nor all of these together, were able to rouze him from that dangerous sleepe of sinne, wherein hee had lien for the space of Ten moneths together: but when *Nathan* comes with the clanging sound of the Trumpet of the Word, and strikes him on the brest, with *Thou art the man*, Oh then how hee starts, and lookes ghastly about him, and timely falls to a deepe humiliation.

Now the Gift of Preaching chiefly stands in the Clearing of the Text, in Deriuing fit Doctrines thence, and in Application: all excellent graces, but the chiefe is Application. For while the Man of God is in Vnfolding the Text, and in raising Doctrines there-from, he is but bending the Stone-bow, and firing it for the marke; but when he comes to Application, then hee kills it dead, and hits the Bird in the eye. What pierc't the heart of *David* to the quicke? Application. What made the People, & the Publicans, and the Souldiers (*Luke 3.10.*) to come running in amaze to *Iohn the Baptist*, with *What shall wee doe?* And *What shall we doe?* And *What shall we doe?* Application. What made the Iewes, *Acts 2.37.* (who but new before had imbrued their hands in the Blood of their Redeemer) to cry out pitifully to *Peter*, and the other Apostles, *Men, and Brethren, what shall we doe?* Application. This, this is the Arrow

Arrow that shakes the Butte, that hits the White, that cleaves the Pin, that kills vs once, that we may liue eternally.

But lest I forget Application, in remembring it too much, I will presse the Obseruation vpon both Pastor and People.

And first to you, my Reuerend Brethren of the Ministerie, doe I direct my speech; I beseech you, nay in Gods name, and in *Pauls* words, 2. Tim. 4. 1. I charge you, and that as ye will answere it at the Barre of Gods Tribunall, that yee Preach the Word. Without Repentance the people as surely perish, as if they were in Hell already; and the most effectuall Instrument to Repentance, is the *Diuiding of the Word of Truth aright*. Then *Woe be to vs if we preach not the Gospell*, 1. Cor. 9. 16. Yea, *blood for blood, if we Preach not*, Ezek. 3. 18. First, let vs take away the Vaile from the Text, that the Doctrine may bee discerned to spring naturally thence, and then let vs slide by Application, into the hearts and consciences of the people; yea, let vs dwell vpon Application, for a man may Teach in few words, but in few words hee shall neuer Mooue, which is all in all. And let vs remember Zeale, which whets the word vpon the Auditor, and is as a flash of fire to incense passion in him. When a Sermon is pale and dough-bak't, the people haue no stomacke to it. It is a shame for the Minister, who is Gods Labourer, 1. Cor. 3. 9. to stand idle in the Market-place, diddering for cold. To the Pulpit, and get thee heate. Doth it not make thy colour rise, to see the whole world lying



lying in wickednesse. When a Citie is on fire, will a man come to his Neighbour coldly, and say, I promise you, Neighbour, yonders a great fire, I pray God it doe no harme; I care not greatly if I goe for if the Conduit runne! No; but with a panting heart, and shrieking voyce, he runnes crying into the street, *Fire fire, helpe helpe, water water, alas alas, we are undone, quickly quickly, Ring awkeard, Runne for ladders, fetch the Towne-hooke, hie ye for the Buckets, haste haste, the Lord succour vs, we are all undone.* Oh, Beloued, the Citie of God is on fire, the wrath of God is kindled against vs, and flameth downe from heauen vpon vs, for our Sinnes of Sodom, for our Pride, for our Falnesse of Bread, and for our Abundance of Idlenesse, and for other our innumerable and hainous transgressions, whereby we haue out-sinned all nations; and shall we that are the Lords Watchmen, say nothing, or nothing to the purpose, as old Eli to his Sonnes? God forbid! but rather being eaten vp with Zeale, let vs cry, *Fire fire, Hell hell, Water water, Teares teares, Repentance repentance, Haste haste, Flatter not your selues, Time will away, Death will approach, Conscience will awake, Satan will accuse, and the vnguenchable fire of Tophet will lick you vp, and seaze vpon you, vlesse ye Repent.* Thus if we haue compassion of some, and saue others with feare, pulling them out of the fire, as the Apostle *1 ad* admonisheth, verse 23. wee shall discharge our duties conscionably, to the glory of God, and our eueralting comfort.

And now to you, my Brethren, the senerall  
Sheepe

Sheepe vnder your Pastors charge, I beseech you  
 suffer the words of Exhortation. Be not like wic-  
 ked *Ahab*, who held *Elijah* the *David* of the land,  
 the Troubler of *Israel*, because he told him of his  
 finnes, 1. Kings 18. 17. Be not like the raging  
*Jewes*, that gnash their teeth at *Stephen*, and suckt  
 his blood, because he ripe vp their offences, Acts  
 7. 33. Bless the Lord for his Word, whensoever  
 it is Preached, but most of all when it cometh  
 home to the Conscience. Behold heere the Pa-  
 tience of *David*! he commands not his seruants  
 to lay hold on *Nathan*, as did *Ieroboam* to the  
 Prophet of *Idah*, 1. Kings 13. 4. nor tells he him  
 that he is a Prophet as well as he, and therefore let  
 the *Physician* heale himselfe, as they of *Nazareth*  
 were forward to vpbraide our Sauour, *Luke* 4. 23.  
 nor yet eludes hee *Nathans* Reprehension with a  
 Peradventure, as if he might well doubt of the  
 truth of his message, because when time was, hee  
 encouraged him to the building of the Lords  
 House, and recanted when he had done. 1. Sam.  
 7. 3. Nor brake he off his speech before it was cri-  
 ded, as the *Jewes* did *Paul*, Acts 22. 12. but  
 in all mildnesse, hee suffers him to put up Indite-  
 ment after Inditement, and to passe the sentence  
 of Death against him, and at last, in all humili-  
 ty, prostrating himselfe at the seete of God, spea-  
 king to him in his Word, and laying downe his  
 necke, and fitting it to the Blocke, hee meekely  
 expects the Axe of Gods seuerer chastisement.  
 And thus much of the Meanes of *Dauids* Repen-  
 tance.

The

100 The Repentance it selfe followes in these words; *I haue Sinned against the Lord.*

This clause, though it bee short in words, is large in matter. It is short for two reasons; the one to signifie that the Lord indures not Battalogie, the other to shew that *Dauid* was so surcharged with passion, that like a full vessell he could finde no vent. It is large in matter, for it comprises all the parts of Repentance; For first, *Dauid* is here propounded as a Patterne of Repentance; now Patternes admit no defect. Secondly, Contrition and Confession are manifestly here; now as true Confession presupposes contrition, as being in nature before it, so it looketh backe, and reacheth out the hand to Conuersion, which euer followeth it at the heeles; otherwise there were a foundation without a building, or else a building without a foundation; nor should the parts of Repentance be wholly copulative. Thirdly, the remission of *Dauids* sinne from *Nathans* mouth immediately following vpon his Confession, doth argue the entirenesse of his Repentance. Fourthly, these words are nothing in effect, but the seede of the one and fiftith Psalm, and virtually containe in them all the matter of it; but Repentance is there apparently found in all her parts, and therefore here, though it be not so conspicuous. But this will better appeare in the handling of the seuerall parts, the first whereof is Contrition, where in the former place, we are to consider the deepenesse of *Dauids* sorrow.

During all the time that *Nathan* sets his blood-  
red



red sinne before his eyes, and grates vpon him for his foule ingratitude, behold how like a Catife he stands, with his face pale and wanne, his eyes brim-full, his countenance deiected, and his hands clasped together; but when he comes to *I haue sinned against the Lord*, Oh how brokenly, and sobbingly he vtters it, fetching (as it were) his very soule-fighes. And I verily thinke his heart was broken, and that he would haue gone away in a swoone, had not the Prophet *Nathan* presently stept to him, rubd and chafed him with the water of life, and opened his teeth that were fast set in his head, with that Golden Key of heauen, *The Lord hath put away thy sinne, thou Shalt not die.* Not content with this mourning, when he comes againe to himselfe, he plucks off his Crowne, throwes down his Scepter, flings away his Sword, teares off his royall Robes, and windes himselfe in sackcloth, like the King of Nineuch. Nay not, staying here, he gets him a side into a solitary place, falls to it a fresh, and roares out the one and fiftith Psalme (an heauenly Psalme, that may well bee called, *The Anatomy of the Soule.*) And harke how poorely he beginnes it. *Miserere Mei; Cuius Mei? Mei; Haue mery vpon Me;* which Me? Mee. Time was when he could boldly cry, *Lord remember Dauid, and all his trouble. For thy seruant Dauids sake, turne not away the face of thine Anoynted,* Psalme 132. 1, 10. but now he dare not name himselfe, but pulingly saies, *Haue mercy vpon Me.* Alas poore *Dauid*, how farre vnlike art thou to that *Dauid*, that triumphantly returned

laden with the spoyles of *Goliath*! And how like that *David*, that in an heauy plight went bare-foot vp Mount *Oliuet*, 2 *Sam.* 15. 30. Thus you see what a deepe and piercing griefe this of *Dauids* was.

And indeed it was a griefe proportioned both to his loue to God, and to the greatnesse of his sinne. That his loue to God was exceeding great, who knowes not, but he that hath neuer read the history of his life, nor tasted the sweetnesse of his Psalmes? And for the hainousnesse of his fact, it will soone appeare, if we consider the Matter wherein, and the Person against whom he offended. The Matter of his Sinne is branched into Adultery, and Murther. His Adultery will shew more filthy, if first wee compare him a little with *Ioseph*, and then proceede to the thorow ransacking of it. The comparison with *Ioseph* doth much aggrauate the crime; for *Ioseph* was a young man, *David* an old man; *Ioseph* a single man, *David* a married man, (had a wife, had wiues,) *Ioseph* was prouoked, and that by his Mistresse, who might seeme in some sort to command him; *David* prouokes, and that his subiect, whose chastity (being the Keeper of Iustice) hee was bound in conscience to preserue; *Ioseph* would loose his cloake, his liberty, his life, rather then sinne against God; but *David* madd with the sting of lust, forgetteth his God, and desperately runnes vpon the very mouth of the Canon. But let vs search into the sinne it selfe.

First,

First, *David* is guilty of Idleneſſe, for hee ſtreakes himſelfe on his bed in the day time, and then walkes vpon a Tarras, whence eſpying *Bathſhabe*, he is captiuated by her beauty. Then (in a wanton ſort) hee takes her from her Husband, ſends for him from the warres, and makes him drunke, that hee might intrude a ſpurious ſeede into his poſſeſſion. O *David*, what bewitched thee, thus to plunge thy ſelfe into a ſea of miſery! Didſt thou not know that thou wert but a dead man by the law of God! Didſt thou not know that thou hadſt broken thy couenant, and forfeited thy bond to God! Didſt thou not know that thou didſt not onely hazard thine owne ſoule, but didſt enough to kill the ſoule of *Bathſhabe* alſo, and ſo to deſtroy two at once? And what horrible hypocriſie was this, for thee all the while to celebrate the Lords Sabbath, to be preſent with the Lords people in the place of his ſolemne worſhip, and with the turning vp the white of thine impure eye, to act holineſſe ſo liuely? O egregious Counterfeit! O *David* perſonate! Nay more; thou neuer (belike) once thought of the ſcandall that would follow. How now? Is this the man after Gods owne heart? Is this hee of whom *Samuel* promiſed ſo much? Is this hee that was prefer'd to *Saul*? No maruaile indeed, as if euer *Saul* committed adultery. This of the vilenefſe of Adultery.

To ſpeake ſomewhat of the grieuousneſſe of his Murther, (an vſuall companion, at leaſt in



some degree to vncleannesse) what a crying sin was it for him to be a Man-slayer? Had he neuer heard of *Abel*, whose blood, nay, whose bloods cald loud for vengeance? Was he such a stranger to the Word, that he knew not Murther to be a defacing of the image of God, and to leaue such a staine behinde it, that the whole land could not be clensed of the bloodshed, but by the blood of the shedder? Knew he nothing? Had he not heard it? Had it not been told him from the beginning, that Homicide was an odious and branded sinne? Yes, yes, he knew it well inough, but at this time, the smoake of his concupiscence had so blinded him, and Satan had so mischieuously inueigled him, that rather than be exposed to outward shame, come what come will, he will put *Vriah* in the forlorne hope, and kill him. What? Kill *Vriah*? his valiant and faithfull subiect, that for his sake would most willingly haue powred out his life at his feet? Yes, he slayes him, (and other of Gods people with him, for he fell not alone) and slayes him with the sword of the children of *Ammon*, causing Gods enemies to reioyce, and to sing *to Baal*, as if their heathen Gods were stronger than the Lord of Hosts, the God of *Israel*. And (to fill vp the measure of his iniquity) he sends him (poore soule) with a *Belshazzors* letter, making him vnawares to become his owne Deathman. Ah Lord, what is man, nay, what is *Dauid*, nay, what are Angles, when they are left vnto themselves? And this of the Matter of *Dauids* siene.

Now

Now his sinne was a great deale more hainous, because of the Partie offended. For he did this euill in the sight of that God, who anoynted him King of *Israel*, and deliuered him out of the hand of *Saul*, who gaue him his Masters house, and his Masters wines into his bosome, and gaue him the house of *Israel* and of *Judab*, and if that had beene too little, would morcouer haue giuen him what his heart could wish, and therefore he stands here conuicted of a most shamefull ingratitude. Now when good *David* (I cannot but call him good) had entred into a diligent search of his sinnes, and beheld them in their right colour and full magnitude, hee heere humbles himselfe vnto the dust of death, and having his bones broken with the sense of Gods anger, he breathes out this passionate and mournfull speech, *I haue sinned against the Lord.*

Now although this Sorrow of *David* (that I may come to the Moderation of it) was deepe, and full; yet was it (not bottomlesse to swallow him in despair; but as it was rooted in faith, so was it guided by it; else how had it differed from the Sorrow of *Adam* and *Inde*? The Apostle cries out lamentably, *Rom. 7. Ep. O wretched man that I am!* Heere the waves of Sorrow goe ouer his Soule; but when he presently addes, *I thank God, through Iesus Christ, where hee recouers himselfe, and is borne vp by Faith, and Hope, as by two Bladders.* And thus you see the Deepenesse and Moderation of *David*'s Sorrow. By whose Example, I beseech you (beloued Brethren)

Brethren ) let vs gird vs with sackcloth , wallow  
 our selues in ashes , and make lamentation , and  
 bitter mourning , as for our onely sonne , because  
 notwithstanding so many meanes , so many mer-  
 cies of our good God , wee haue made our faces  
 harder than a stone , and haue not returned. Oh  
 that our heads were full of water , and our eyes a  
 fountaine of teares ! Oh that wee could send vp  
 clouds of sighs to heauen ! Oh that the Lord  
 would breake the heauens and come downe , and  
 melt our hard hearts with the fire of his Word !  
 Alas , it is not a light Attrition that will serue the  
 turne , but a sound and forcible Contrition ; not  
 some legall qualme of sorrow ( which the Repro-  
 bate may haue ) but an heartie , constant , durable  
 sorrow , incident onely to the Child of God. I  
 pronounce vnto you ( Brethren all ) this day , euen  
 from the mouth of Christ himselfe , *John 3.3.* That  
*No man can be saued , vnesse he be Regenerate.* Af-  
 soone may the Rivers runne backe ( nay sooner ,  
 for *Jordan* was driuen backe ) than that any vnre-  
 pentant person shall haue entrance into heauen.  
 Now true Remorse and Compunction for sinne ,  
 is the first part of Repentance , so that vnlesse our  
 hearts be rent with godly sorrow , it is impossible  
 for vs to see the glorious face of God. Where-  
 fore vnlesse wee will prooue the Slaughtereers of  
 our owne soules , let vs looke vnto it. *Let vs com-  
 mune with our owne heart vpon our bed , and be still , as*  
*the Prophet David counsell vs , Psal. 4.4.* Let vs  
 steale aside into our Studies and Closets , and  
 there let vs fall with our faces on the ground ,  
 thrust



thrust our head into a nooke, and bewaile our finnes with teares, or with a grieve equivalent thereto. The want of this serious Examination and Retiring our selues, is the bane of many a soule. What alwayes in the Burse? Alwayes in the Market-place? Alwayes in wilde company? Alwayes spending the time in Feather-mirth, and yet thinke to enter into the Kingdome of heauen? This were to goe to heauen in a Horse-litter. I'll assure thee Gods Booke denounces nothing but Voe against thee. Nay the Devils Bible, (the Turkes Alcaron) where there is an Earthly heauen, an Epicurish heauen, a Stewish heauen, excludes thee thence, while thou liuest thus licentiously. How canst thou looke for a merry harvest, when thou hast neither the former nor the latter raine? when thy heauen is brasse, and thine earth iron? thine eye dry, and thine heart hardened? No; *Hee that will reape in ioy, must sowe in teares.* What, not one teare in all thy life to be treasured vp in Gods bottle? Behold heere *Dauid* opening the sluices of his eyes for sinne! behold him euery where powring out riuers of waters; if thou trace him well, thou mayest finde in his Psalmes, a little *Noahs*-flood of teares. Were not *Hezekiah* and *Iosiah*, like affected? They were Kings, and yet great weepers. How rich were *Peter* and *Paul* in those Pearles of teares, that ran in drops downe their cheekes? Nay, what Saint euer went to heauen, but by water? Or if by land, yet by water. Consider a while the wretchednesse of thine estate. In thy conception thou wast warmed in  
sinne,

Matth. 23. 42.

sinne, in thy cradle thou wast swathed in sinne; in thy youth, thou wast an untamed Colt, and in thy manhood a very seething pot, boyling, and walloping in concupiscence. And what hopes can there be of the fruits of thine old age, when the bloomes of thy best dayes are thus blasted? What shall I urge thee with thy sinnes of Omission, for which the Reprobates shall be adiudged at the last Day vnto euermlasting torments? Are they of no force to make an impression in thee? I haue knowne some seruants of Christ (as deare to him as the Apple of his Eye, and now walke with him in white, for they were worthy) that on their death-bed were chiefly troubled with their sinnes of Omission. Well; all ye seruants of the Lord, goe on to baptize your selues in teares; but yet obserue a Moderation. Comfort yee, Comfort ye your selues; and cheare vp your darke and drooping spirits with the sweet promises of the Gospell. Remember the free forgiveness of your sinnes is bound by the Oath of God, and by his Indenture of Couenants, whereto are affixed two Labels with the Seales of your Redemption, the Two Sacraments, Ier. 31. 31. Heb. 6. 17. Remember that Gods Mercy is a part of his very Nature and Essence, Exod. 34. 6. Remember that God in Iustice cannot punish your sinnes twice, once in Christ, and then in your owne persons, Isa. 53. 3. Colos. 2. 14. Remember the Preciousnesse of the Blood that was shed for you, for it was the Blood of God, Act. 20. 28. Remember the holy Spirit of God, *which sealeth you vnto the day of Redemption,* Eph.

Eph. 4. 30. Remember that a weake faith (if it bee a true faith) is as well a saving faith, as the full perswasion and height of assurance, Matth. 13. 31. etien as a small drop of water, is as well and truely water as the whole Ocean; and a little sparke, as truely fire, both in essence and qualitie, as the mightiest flame. And thus wishing the wounded soule the sweetest comforts of Gods tenderest mercies, I passe on to the second part, which is *Dauids Confession*.

Wherein wee are to speake (according to the Method proposed) first of the Sincerenesse, and then of the Declaration of it. First then his Confession is Sincere, for hee hides not his sinne with *Adams*, but from the bottome of his heart, with griefe, and shame, and feare, sayes, *I haue sinned*; nay more, *I haue sinned against Iehouah*; *I haue sinned against The Lord*, euen against the God of my life, who hath euer in the bowels of his dearest mercies imbraced me. As if he should say in moe words, thus; Ah Lord God, against thee, against thee onely haue I sinned: I haue sinned against *Bathsheba*, I haue sinned against *Vriah*, I haue sinned against my selfe, I haue sinned against the People of God, but my Conscience is more troubled for offending thee, than for all besides. Woe worth mee, miserable creature, that haue thus vndone my selfe for a little pleasure of sinne; Alas, that I haue thus grievously offended my God. O *Vriah, Vriah!* tis true; I bereft thee of thy wife, nay of thy life; I stole thy Iewell, I spilt thy blood, and made thee the Instrument of thine



owne death, highly offending God, incurring the guilt of death, grieving the Spirit of God, interrupting the exercise of Faith, wounding my Conscience deeply, and losing, for a time, the sense of the grace of God. O lazie limmes, that must stretch your selues on the bed in the day time! O wanton eyes, the Matches that gaue fire to my lust! O wicked heart, the Mill that grindedst such euill thoughts. Me thinkes I heare the voyce of this *Abels* blood crying vengeance against mee; me thinkes my water is turned into blood; my drinke, my meate, my clothes, the ayre, yea the heauens are of a bloodie hue. O Lord heare, O Lord forgiue, O Lord consider, and doe it, deferre not, for thine owne sake, O my God! Mercy good Lord, Mercy, nay, abundance of Mercy, for the abundance of my transgressions! Wash me thorowly, purge me with Hysope, comfort my broken bones, create in me a new heart, restore the ioy of thy saluation, deliuer me from blood-guiltinesse, and let not thy Church see the worke for my sake.

This vsaigned Confession of *Dauid*, as it sheweth the error of *Ambrose*, who made a Booke in his excuse, (for what weakenesse is it to become an Advocate, where God is an Accuser?) so is it a Spurre to quicken vs vp to the performance of this dutie. By Confession wee accuse our selues, that we may not be accused of the Deuill, and we Iudge our selues, that wee may not be Iudged of the Lord, 1. Cor. 11. 31. By Confession wee giue glory vnto God, Iosh. 7. 19. By Confession wee  
are

are freed from the bone-ach, from roaring, and from the drying vp of the Radicall moysture, Psal. 32.3. Nay, the very purpose of Confessing hath obtained forgiveness already, Psal. 32.5. On the contrary, by Not-Confessing, what doe wee but keepe the Devils counsell, and pull downe Gods Iudgements vpon our heads: according to that speech of God in the Prophet *Jeremie*, Behold, *I will enter with thee into iudgement, because thou sayest, I haue not sinned.*

*Ier. 2. 35.*

For these very ends is it, that the faithfull seruants of God in all ages, haue beene so earnest in their Confessions. Thus holy *Ezra*, (when the people had sinned a great sinne) presently rends his clothes, and his garment, plucks off the haire of his head and beard, and sits downe astonied vntill the Euening Sacrifice. At the Euening Sacrifice, arising out of this traunce, hee againe rends his clothes, and garment, falls vpon his knees, spreads out his hands vnto the Lord his God, and said, *O my God, I am confounded, and ashamed to lift up mine eyes vnto thee, my God, for our iniquities are increased ouer our head, and our trespasse is growne up vnto the heauen. O Lord God of Israel, thou art iust, but behold, we are before thee in our trespasse, and therefore cannot stand before thee because of it.* So the Prodigall Sonne, so the Publican, in an holy indignation aggravate their sinne; and *S. Paul* confesses himselfe stark mad in the goring and persecuting of the Saints. O happy soule, that inuest thy selfe to the Confession of Faith, to the Confession of Praise, and to the Confession of Sinne.

*Ezra 9. 3, 4. &c.*

*Luke 15. 21.*

*18. 13.*

*Acts 26. 11.*

Now although Confession be so waightry a point, & of so great consequence; yet (as if it were but a Parenthesis in religion, which might well be left out, without any detriment to the sentence) we either confesse not at all, or else so formally and faintly, that our very confession is turned into sin. Wee will sing, O Lord Consider, and yet not consider the Lord. Nay we will not sticke to stand out with the Lord, and to iustifie our selues. We shall finde this true, if we looke into the Praetise of men in their Confessions, wherein they transgresse seuen manner of waies.

1. Denying Sinne.
2. Excusing it.
3. Extenuating it.
- By 4. Translating it.
5. Comparing themselves with others.
6. An Hypotheticall Grant of it.
7. Defending it.

For the first, As *Cain* stoutly denied his murder, and *Gebezi* his Couetousnesse; so doth the truculent Papist at this day *Where is Abel thy brother? Know I? Whence comcest thou, Fawkes?* Thy seruant went no whether. But what meaneth this false Lanterne, this Match, this Touch-wood? Threaten him, Torture him, Hang him, he will not confesse the fact, or if the fact, not the treason; Neither to Man, nor to God, O Deuill! or rather, A Deuill possesst of a deuill, (to speake in the phrase of Zealous *Luther*.) But to come to the Professors of the Truth; Is it not vsuall amongst

Gen. 4.9.  
2. Kings 5. 23.

In Galat.



vs to deny those finnes that bring either shame or danger with them? Indeed wee will soone confesse our mores, our infirmities, but when we come to our logging finnes, our Beames, we had as lieue die, as acknowledge them.

The Second Abuse in Confessing, is the Excusing of Sinne. Good *Samuel* could hardly wring *Saul* from this hold, 1 Sam. 15. 20. *I haue brought Agag the King of Amalek; as for the Sheepe, and Oxen, they will serue for Sacrifice.* The Man is dead, but his fault is still alieue. Our Sinnes are the *Amalekites* that lie in wait for vs by the way, as wee are trauailing from the *Egypt* of this world, ynto our heavenly *Canaan*; and the Lord would haue vs to kill them all without mercy. But wee will needs spare *Agag* (our Master-sin) and our Sheepe, and Oxen (our beastly lusts and affections) and when we come to Examination, wee secretly answer, that God shall get aduantage by them, in declaring the riches of his mercy in pardoning them; or else wee come sneaking out with *Homo sum, Humani*—— Wee are flesh and blood, and fraile, and wee hope God will remember wee are but Dust, and looke for no great matters at our hands.

The Third Abuse is the Extenuating of sin; which though it be the Ephialtes of the Soule, and heavier then Sand or Lead; yet wee make but Corke and Feathers of it. Is it not a little Citie, saith *Lai*? so we; Is it not a little Sinne? Like *Campion* (that Roman *Rabshakeh*) who (contrary to *Senecio*) seemed to delight in Diminutiues,

2

See Rom. 6. 1.  
Psal. 103. 14.

3

Gen. 19. 10.

Rationes decem  
in epist. ad Eue-  
rard. Mercur.

times, both in the trieking of his Booke, and in the choosing of his Seruant; *Homulus meus*, & *ego* or like *Goliath*, (as the Lord of *Bartus* expresseth him) who when the humming stone had sunke deepe (like Pistoll-shot) into his forehead, cryde, *Tush, tis nothing*. At the committing of sinne wee can gobble it vp very vnmanerly; but when we haue done, we mince it, and hold vp the little finger; *I hope I am not alone; I am not the first, and I hope shall not be the last*; doe yee not know the voyce? Thus the Bibbing Companion, when he is surrounded with drunkenesse, and hath smoakt out his eyes with that *Dutchmans Drug*, can tell you, he hopes a little drinking is not so much; a little spattering he hopes is not so much. Thus with his Hopes, he hoppes dangerously to Hell-ward, and with his Littles, a little hazards not the saluation of his Soule.

4  
The Fourth Abuse of Confession, is the translating of sinne vpon others. Thus *Adam* translates his sinne vpon *Eue*, (and obliquely vpon God) and she translates it vpon the Serpent, *Gen. 3. 12*. So *Aaron* shifts of the making of the *Golden Calf* from himselfe to the people, *Exod. 32. 22*. And so did *Pilate*, when he washt (as he supposed) his hands in innocency, *Math. 27. 24*. Thus when you reprocue the chafing Sweater, O sir, remember your selfe, you must not prophane Gods name; hee can answer you with a trice, *Why, 'twas long of him, why did hee anger mee then?* Thus humble is he in the remoouing his sinne,

sinne, like the ruffling woman, who is euer pro-  
king in her haire, and remouing somewhat with  
her Bodkin.

The Fift Abuse, is the Comparing our selues  
with others. Thus the *Pharisee* thanks God he  
is not such a sinner as the *Publican*, *Luke 18. 11.*  
And thus the Adulterer, when you charge him  
with his Vncleanness, can presently hold out  
*David* for his Buckler; *St David, cur non ego,*  
*If David, why not I?* (A wicked speech that  
was vsed aboue a Thousand yeeres agoe.) Ah  
wretch, wilt thou adde iniquity to iniquity, and  
chaine thy sinnes together? Wilt thou flye to  
Scripture for Sanctuary, and make good *David*  
thy Bolster in thy wickednesse? Dar'st thou  
name thy selfe the same day with *David*? Doth  
not God himselfe commend him, (*1 King. 15. 5.*)  
for his Sincerity, Vniuersality, and Constancy  
in Obedience, saue in the matter of *Niath*. For  
that's the staine of his name. His Numbring the  
People, his Counterfeiting the Naturall, his  
Rash swearing, and vowing the death of *Nabal*,  
and his vniust dealing with *Mephibosheth*, are  
spunged out in Scripture, onely the foule blot  
of his Adultery is not yet worne out with time.  
And o the strong conuulsions of his heart! o  
the floods and seas of tears that he powred out!  
o the heavy & woefull chastisements vpon Him  
and His! his Daughter *Tamar* defiled by her  
Brother *Amnon*; his Wines dishonoured by his  
owne Sonne, in the face of the Sunne; his en-  
tirely beloued *Abston* turned Rebelle, & at last  
caught

5

*August. in Enar.  
in Psal. 51.*



caught by the head in an Oake, and his life by *Joabs* Dart, let out at a Crimson spout. O *David*! but I am forced silence. Go now, thou wretch, and compare thy selfe with *David*, of whom (as yet) thou comest as short, as Hell of Heaven.

6

The Sixt Abuse, is an Hypotheticall Confession, when a man confesseth his sinnes with an If. If I be a Sinner, the Lord forgiue mee; If I am, I am; what then? If I be a sinner? Surely thou art a grievous sinner, and shalt therefore surely perish, if thou leaue not thy Ifs (but not thy Ands) And Repent. Well, (sayes the cruell Oppressor) If I haue hurt any man, I must trust to the mercy of God. If thou haue hurt any man? Behold the heapes of desolate soules, which thou hast murdered. Murdered? Yea murdered. You will make a *David* of mee be-like? I would I could make a *David* of thee; but thou hast sinned with *David*, and hast not repented with *David*.

7

The Seueneth and last Abuse, is the Defending of sinne. *I have loved strangers* (saith *Israel* desperately) *and them will I follow*, Ier. 2.25. And thus did they, Ier. 44. 17. when they told the Prophet to his face that they would burne Incense to the Queene of Heaven, for then they had plenty of all things, thus esteeming Religion by the Belly. I must, and will bee in the fashion (sayes the tender and dainty woman, which will scarce venture to set the sole of her foot vpon the ground,) Ile stand to it, a Gentlewoman may be a little proud.

And

And here, me thinks, I heare the Lord speaking by his Prophet *Ezekiel*, in his 8. Chapter, Verse 5, &c. Sonne of Man, lift vp thine eyes; Seest thou that woman there that rides iust forward, in her Horsemans-Coat, with her Hat, and Feather, and her short haire like a man, as if she would breed confusion of Sexes? But turne thee, and thou shalt see greater abominations then these. Sonne of Man, dig now in the wall, and goe in, and behold; Seest thou that woman how she prances her selfe at a great Glasse, setting her face by Art, and admiring her owne beauty (being both Idolatresse, and Idoll) and spending the Morning time (allotted for Prayer, and the Service of God) without any deuotion, vnlesse it be weeping for *Tammuz*? Sonne of Man, hast thou scene this? But turne thee, and thou shalt see greater abominations then these. Seest thou that woman in her Closet, (whither shee told her Mayds shee was gone to Pray) how she Paints her face, and necke, and breasts, correcting her Maker, and reuiuing the long-dead colours of *Iezabel*, and dost thou not heare how she defends it, as being but the Perfiting of Nature? Is it a small thing to the House of *Iudah*, to commit these abominations? Therefore will I also execute my wrath, mine eie shall not spare them, neither will I haue pittie; and thogh they cry in mine eares with a loud voice, yet will I not heare them. And thus I leaue these Abuses, & come to the last poynt, which is, the Declaration of the sincerenes of *Dauids* Confession.

It is the Relinquishing of sinne. The saying of Salomon (*Prov. 28. 13.*) is memorable; *Hee that Confesseth his sinnes, and Forsaketh them, shall haue mercie.* For though the Concealing of sinne bee enough to pull downe the Iudgement of God; yet the Confessing of sinne is not enough to obtaine the mercy of God. For to confesse Sinne (with *Pharaoh* and *Saul*) and then to runne into it againe, is but a dallying with God. Good *David* here pursues his sinne with an holy detestation, and reuenge, spitting vpon it, as vpon a Tode, and wishing rather to loose a thousand liues, then once to commit it againe. And in truth, what did he to his dying day, but worke out his saluation, with feare and trembling? But O the false Repentance of these dayes! How many Hypocrites haue we, that will whine out a confession, & then forthwith returne to their vomits? How many Black-moores, and Leopards, whose sooty hue, and native spots cannot be changed? I would faine leaue my Swearing, sayes one, but I cannot for my life, If one would knock me on the head, sayes another, I cannot refraine Good fellowship; I can easily leaue all sinnes, saith a third, but onely the bewitching sinne of Incontinency. To the which I answer by demanding. Canst thou not leaue thy Swearing? thy Ill-good-fellowship? thy vncleanesse? Alas, I cannot, sayst thou. Alas, then, say I, for ought I see, thou art not like to be saued. As therefore thou meanest to haue comfort in thy life, comfort when thou lyest vpon thy Death-bed, and comfort at the glorious Day of Christis



Christs appearing, abhorre thy sinne, renounce  
thy pleasure, mortifie thy affections, cast the Cup  
of poyson out of thy hand, and the Viper out of  
thy bosome; Turne you, turne you from your e-  
uill wayes, for *Why will you die, O ye House of Israel?*  
The Eternall, Infinite, Powerfull, and Vnspeake-  
able God, who is Goodnesse it selfe, the True Life  
and Light, haue mercy vpon vs, and teach vs,  
with bleeding hearts to bewaile our sinnes, to  
confesse them sincerely, and vtterly to forsake  
them, for Iesus sake: To whom with  
the Father, and the Holy Ghost,  
be all honour and glory,  
now and euer.

*Amen.*

*FIN IS.*

*Ezek. 33. 11.*